THE CONCEPT OF SOCIETY IN ISLAM AND PRAYERS IN ISLAM

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PREFACE

This little volume contains two papers. The *Concept of Society in Islam* was written at the instance of the "Idara-e-Ma'arif-e-Islamia," Lahore, and is included in the Proceedings of their biennial conference held in 1936. The *Prayers in Islam* first appeared in the last annual number of the *Sanj Vartman* of Bombay. They are reproduced here, the latter slightly enlarged, with all the passages from the *Quran* and the *Hadis* given in the original.

In rendering the Quranic verses into English, I have, for the sake of convenience, fallen back on the extant translations, except where I have had to alter them materially. The prayers from the *Hadis* are all freshly translated. In the interpretation of some of these passages, I am greatly indebted to an old friend of mine, Allama Abdul Qadīr Siddiqi, retired chairman of the Department of Muslim theology, Osmania University, for whose scholarship in the Islamic literature, I have always held a high regard.

The two papers form an attempt to state the Islamic view of life. It is a view which needs to be earnestly studied by the intellectual world at the present moment, when modern civilization, with its stronghold in Europe, is passing through a crisis, and has begun to groan under the weight of its own achievements. Time there was, when

this view upheld and sustained the cause of civilization, and gave a new lease of life to it. Even today. it has the same vitality, and, if invoked seriously, may still come to its rescue.

Hyderabad-Deccan. S. A. L.

CONCEPT OF SOCIETY IN ISLAM

Years ago, an English poet, Mathew Arnold, wrote a few lines entitled "Revolutions", lines, full of pathos and wistfulness:

"Before man parted for this earthly strand,
While yet upon the verge of heaven he stood,
God put a heap of letters in his hand
And bade him make with them what word he could.

And man has turned them many times: made Greece,
Rome, England, France:—Yes, nor in vain essayed
Way after way, changes that never cease!
The letters have combined: something was made."

Indeed, something was made; but the poet, in sorrow, exclaims:

"Ah! an inextinguishable sense
Haunts him that he has not made what he should
That he has still, though old, to recommence,
Since he has not yet found the word God would!

And empire after empire, at their height
Of sway, have felt this boding sense come on;
Have felt their huge frames not constructed right,
And dropped, and slowly died upon their throne."

Such is the recollection of the story of human societies that comes to the mind of Arnold! But he thinks only of Europe. The new words that man has coined since, even in Europe, and which seem to hold its peoples under their spell at the present day, he had no opportunity to read. One wonders what note he would have struck in his lines had the new words obtained currency in his o wnlifetime.

Mathew Arnold could easily have taken a broader survey of human history,and thrown his glance beyond the confines of his own continent, and ascertained if man anywhere else had "found the word God would". But he did not. Hence his disappointment. One thing, however, he incidentally emphasises. And it is this. No word that man can make without an insight into the composition of 'the word that God would' has any chance of success in bringing true happiness to him. In other words, no society can hold sufficiently long unless it satisfies some spiritual law of life. The cry for the kingdom of heaven to come and dwell on earth, and for God's will to reign therein, as it does in heaven, is only a reaction of the human spirit against the absence or neglect of any such law governing man's individual life and his relation with the external world.

Religion of Nature

Not that such a law is not discernible to man or is unknown to him. It is innate, says the Quran:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا • فِطْرَتَ اللّٰهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا
لَا تَبْدِيلَ لِخَلْقِ اللّٰهِ • ذٰلِكَ الدِّينُ الْقَيِّمُ • وَلٰكِنَّ أَكْثَرَ النَّاسِ
لَا يَعْلَمُونَ •

"Turn steadfastly to the path of devotion—the path of Allah,—for which He hath fitted man. There is no altering of the ways of Allah. That is the right religion; but most people know it not–"(30: 30.)

The *Quran* repeatedly draws attention to the indifference of man to see the things which he can clearly see for himself and reflect. The vast panorama of Nature, the beautiful constellations moving in the heavens, giving to earth its alternation of day and night, its light and darkness, the soaring clouds that send down rain from the sky to water the earth, the tiny seed that man sows therein shooting out a luxuriant crop affording him his subsistence, the clot out of which he himself grows into being, and has help-meets who give him the comfort that he so much values and a host of similar objects must seem to him that

some benevolent law or purpose holds together all that he sees or feels through his senses, and instinctively raise from him the exclamation,

رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا

"Our Lord, all this, Thou hast not created in vain." (3: 190.)

وَمَا خَلَقْنَا السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَا لٰعِبِيْنَ مَا خَلَقْنٰهُمَا اِلَّا
بِالْحَقِّ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ

"We have not created the heavens and the earth and whatsoever is between them in sport: We have not created them except to bear the truth but most people know it not." (44: 38.)

اَلَمْ تَرَ اَنَّ اللّٰهَ يُوْلِجُ الَّيْلَ فِى النَّهَارِ وَيُوْلِجُ النَّهَارَ فِى الَّيْلِ وَسَخَّرَ
الشَّمْسَ وَالْقَمَرَ كُلٌّ يَّجْرِىْ اِلٰى اَجَلٍ مُّسَمًّى.

"Hast thou not seen how Allah causeth the night to pass into the day and causeth the day to pass into the night, and hath bound the sun and the moon to run, each its course, for an appointed term?" (31: 29.)

وَهُوَ الَّذِىْ جَعَلَ لَكُمُ النُّجُوْمَ لِتَهْتَدُوْا بِهَا فِىْ ظُلُمٰتِ الْبَرِّ وَ

البحرِ قد فصلنا الايت لقوم يعلمون

"And He it is Who hath set for you the stars that ye may guide your course by them in the darkness of the land and the sea. Clear have we made Our signs to those who have insight." (6: 98.)

ولقد خلقنا الانسان من سلالة من طين. ثم جعلناه نطفة في قرار مكين. ثم خلقنا النطفة علقة فخلقنا العلقة مضغة فخلقنا المضغة عظما فكسونا العظم لحما. ثم انشأنه خلقا اخر. فتبرك الله احسن الخالقين.

"Verily we created man from an extract of earth;

"Then placed him as a life-drop in a safe lodging (womb);

"Then fashioned We the drop a clot, then fashioned We the clot a little lump, then fashioned We the little lump bones, then clothed the bones with flesh and then produced him as another creation. So blessed be Allah, the best of Creators!" (23: 12-14.)

ومن ايته ان خلق لكم من انفسكم ازواجا لتسكنوا اليها وجعل بينكم مودة ورحمة. ان في ذلك لايت لقوم يتفكرون.

وَمِنْ اٰيٰتِهٖ خَلْقُ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافُ اَلْسِنَتِكُمْ وَ
اَلْوَانِكُمْ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّلْعٰلِمِيْنَ ۔

وَمِنْ اٰيٰتِهٖ مَنَامُكُمْ بِالَّيْلِ وَالنَّهَارِ وَابْتِغَاۤؤُكُمْ مِّنْ فَضْلِهٖ اِنَّ فِيْ
ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّسْمَعُوْنَ ۔

وَمِنْ اٰيٰتِهٖ يُرِيْكُمُ الْبَرْقَ خَوْفًا وَّطَمَعًا وَّيُنَزِّلُ مِنَ السَّمَاۤءِ مَاۤءً
فَيُحْيٖ بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا ۔ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ ۔

"And of His signs is this: He hath created for you help-meets from your-selves that ye may find comfort in them, and provided affection and sympathy between you. Herein indeed are portents for folk who reflect."

"And of His signs is the creation of the heavens and the earth, and your variety of language and colour. Herein indeed are portents for men of knowledge."

"And of His signs is your slumber by night and by day, and your seeking of His bounty. Herein indeed are portents for folk who heed."

"And of His signs is this: He showeth you the lightning for fear and hope, and sendeth down water from the sky, and thereby reviveth the earth after her

death. Herein indeed are portents for folk who understand." (30:21-24.)

تَبَارَكَ الَّذِى خَلَقَ سَبْعَ سَمٰوٰتٍ طِبَاقًا . مَا تَرٰى فِى خَلْقِ الرَّحْمٰنِ
مِنْ تَفٰوُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرٰى مِنْ فُطُوْرٍ . ثُمَّ ارْجِعِ الْبَصَرَ
كَرَّتَيْنِ يَنْقَلِبْ اِلَيْكَ الْبَصَرُ خَاسِئًا وَّ هُوَ حَسِيْرٌ .

"(Blessed is He) Who hath created the seven heavens in layers. Thou canst see no disharmony in the handiwork of the Beneficent God. Then look again· Dost thou see any rifts ?"

"Then look again and yet again, thy sight will return unto thee thwarted and tired." (67; 3–4.)

The Reflex Process

Islam does not suggest that God merely "put a heap of letters into man's hand when he parted for this earthly strand, and bade him to make with them what word he could." *The reflex process is what is revealed by the Quran.* The 'word'* itself was shown to him and its meaning explained and lest he might forget its structure and composition was transfixed in his nature, bidding him to preserve it therein, and not play with its letters, and

* Cf. In the beginning was the Word, and the Word was with God, and the Word was God.—St. John 1:i

disturb their arrangement, so that he might live in peace with himself and the external world of relations.

وَاِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّى جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً . قَالُوْا
اَتَجْعَلُ فِيْهَا مَنْ يُّفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَاءَ . وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ
وَنُقَدِّسُ لَكَ . قَالَ اِنِّىْ اَعْلَمُ مَا لَا تَعْلَمُوْنَ .

وَعَلَّمَ اٰدَمَ الْاَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰئِكَةِ فَقَالَ اَنْبِئُوْنِىْ بِاَسْمَاءِ
هٰؤُلَاءِ اِنْ كُنْتُمْ صٰدِقِيْنَ .

قَالُوْا سُبْحٰنَكَ لَا عِلْمَ لَنَا اِلَّا مَا عَلَّمْتَنَا اِنَّكَ اَنْتَ الْعَلِيْمُ الْحَكِيْمُ قَالَ
يٰاٰدَمُ اَنْبِئْهُمْ بِاَسْمَائِهِمْ فَلَمَّا اَنْبَاَهُمْ بِاَسْمَائِهِمْ قَالَ اَلَمْ اَقُلْ لَّكُمْ اِنِّىْ
اَعْلَمُ غَيْبَ السَّمٰوٰتِ وَالْاَرْضِ .

"And when thy Lord said unto the angels: Lo! I am about to place a viceyerent in the earth, they said: Wilt Thou place therein one who will do mischief and shed blood, while we, we hymn Thy praise and extol Thy holiness? He said: Surely, I know that which ye know not."

"*And He taught Adam all the names,* then showed

the objects to the angels, saying: Inform me of the names of these, if ye are in the right."

"They said: Glorious art Thou! We have no knowledge saving that which Thou hast taught us. Surely, Thou alone art the Knower, the Wise."

"He said: O Adam! Inform them of their names, and when he had informed them of their names, He said: Did I not tell you that I knew the secrets of the heavens and the earth?" (2: 30-33.)

Thus rendered conscious of the secrets of the heavens and of the earth, the 'names', or the meaning of things, or the laws of their existence, it followed as a corrollary that he should affirm the unity of existence.

وَاِذْ اَخَذَ رَبُّكَ مِنْ بَنِيْٓ اٰدَمَ مِنْ ظُهُوْرِهِمْ ذُرِّيَّتَهُمْ وَاَشْهَدَهُمْ
عَلٰٓى اَنْفُسِهِمْ اَلَسْتُ بِرَبِّكُمْ ۚ قَالُوْا بَلٰى ۚ

"And when thy Lord took out from the loins of Adam's children their progeny, and made them affirm, (saying): Am I not your Lord? They said: Yea, We affirm." (7: 172.)

So equipped, man's nature found itself agreeable to bear the trust of vicegerency.

اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَى السَّمٰوٰتِ وَالْاَرْضِ وَالْجِبَالِ

فابين ان يحملنها واشفقن منها وحملها الانسان ۔

"Verily We proposed to the heavens and to the earth and to the mountains to receive the trust, but they shrank from receiving it, and were afraid of it. Man alone undertook to bear it." (33: 72.)

And to help him bear this trust, a sense of balance was set in him to keep the letters that make the 'word' in proper position, and he was told that he would be judged accordingly.

الله الذی انزل الکتب بالحق والمیزان ۔

"Allah it is who hath revealed the word with truth and the Balance." (42: 17.)

الرحمن ۔ علم القران ۔ خلق الانسان ۔ علمه البیان

الشمس والقمر بحسبان ۔ والنجم والشجر یسجدان ۔ والسماء رفعها

ووضع المیزان ۔ الا تطغوا فی المیزان ۔ واقیموا الوزن بالقسط

ولا تخسروا المیزان ۔

"The Beneficent God
Hath revealed the Word;
Hath created man;
Hath given him articulate speech.

The Sun and the Moon follow a System,
And the plants and the trees bend in adoration,
And the sky, He hath reared it on high,
And *hath set the balance*;
That in the balance ye should not transgress,
But weigh with fairness and not scant the balance.'
(55: 1–9.)

It is in such figurative language that the Holy Book of Islam points out that the heavens and the earth and whatsoever is between them are not created in sport, but for a serious end, that each object of creation is made subject to the laws intrinsic in its nature in order that it might fulfil its function, and that man fitted by nature with a sense of balance and discrimination is to conduct himself in accordance with the laws of his being, and in harmony with the laws governing the rest of creation. "That is the right religion", says the *Quran*, the word of God 'set in the nature of man'; but man "hath proved unjust, indifferent",[1] and "hath corrupted the world".

Islam as Old as the Human Race

Hence this law of life, this religion of man had to be revealed to him by word of mouth, to put him in mind thereof from time to time; and

1. 33: 12.

that was done by a succession of great men whom the *Quran* calls 'Mursalin' or Messengers, men inspired to deliver the Divine message, to give utterance to the law set in the nature of man, and called upon at the same time to live it in their own lives for the sake of example. Their mission was to restore the 'balance' disturbed by the self-will and perversity of man and help him to live a united and harmonious life.

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا ۚ

"Mankind were but one community; then they differed." (10: 19).

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ
وَأَنزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ ۚ

"Mankind were one community, and (when they differed) Allah sent Prophets as Comforters and Warners, and revealed the word of truth to judge between mankind concerning that wherein they differed." (2: 213.)

قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ
كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ۚ

"Systems have passed away before you. Do but travel in the land and see the nature of the consequences for those who rejected (the Messengers)." (3: 136.)

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۚ وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ۝

"Verily We have sent thee with the Truth, a Comforter and Warner; and there is not a nation but a Warner hath passed among them." (35: 24.)

وَكَمْ أَرْسَلْنَا مِنْ نَبِيٍّ فِي الْأَوَّلِينَ ۝ وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ۝

"How many a Prophet did We send among the men of old!"

"And never came there unto them a Prophet but they used to mock him!" (43: 6-7).

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ

"Verily We sent messengers before thee, of some of whom We have told thee, and of some of whom We have not told thee." (40: 17.)

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ

وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَلَا
تَتَفَرَّقُوا فِيهِ .

"He hath ordained for you that religion which He commended unto Noah, and which We inspire in thee (Muhammad), and which We commended unto Abraham and Moses and Jesus, saying: Establish the religion, and be not divided therein." (42: 13.)

(يَا أَيُّهَا الرُّسُلُ) وَإِنَّ هَٰذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ

"(O Messengers!) Ye all are of but one Order, and I am your Lord. So be mindful of Me!" (23: 52:)

The *Quran* thus makes it clear that the religion which the Prophet of Arabia preached to his people calling on them to carry it to the lengths of the earth and proclaim the supreme unity of God working benevolently in all creation, and promote unity among mankind is not a new religion. It is the same as is implanted in Nature, the same as was revealed to every Prophet in every nation and is eternal in its operation. The *Quran* hails Muhammad (Peace on him!) as the Seal of the Prophets and Messengers or the last of the bearers of the truth of Divine Unity, as it was through him that the final emphasis was given to the doctrine

and expressed in comprehensive fulness leaving no possibility of further augmentation to its import. The *Quran* also styles him as a "blessing to all the worlds", as his appearance was made at a time when mankind was torn by anarchy of thought and feeling, and the cause of civilization had well-nigh been submerged under the dead weight of Ignorance.

DivineUnity, Basis of Islamic Society

History will bear out the truth of these distinctive appellations by shewing that this great doctrine of Islam has ever since the time of the Prophet so powerfully impinged itself on the religious thought of the followers of other faiths that no reorientation of them has been possible except in terms of the truth to which the Prophet devoted his life in the teeth of bitter opposition and which he has left behind as a permanent bequest to all mankind, The Rev. C. F. Andrews, one of the foremost missionaries of the present day, observes in a recent contribution, "The Function of Islam:"

> "One of the greatest blessings which Islam has brought to East and West alike has been the emphasis which at a critical period in human history it placed upon the Divine Unity. For during those Dark Ages both in East and West, from 600 to 1000 A. D. this doctrine was in danger of being over-laid and obscured

> in Hinduism and in Christianity itself, owing to the immense accretions of subsidiary worships of countless demi-gods and heroes. Islam has been, both to Europe and to India, in their darkest hour of aberration from the sovereign truth of God's Unity, an invaluable corrective and deterrent. *Indeed, without the final emphasis on this truth, which Islam gave from its central position,—facing India and facing Europe,—it is doubtful whether this idea of God as one could have obtained that established place in human thought which is uncontested in the intellectual world today.*"*

This doctrine of the Unity of God as delineated by Muhammad (Peace on him!) the final bearer of the great message to mankind is the foundation on which the *Ummat* or the Society of Islam rests. It is a simple creed. 'There is no God but Allah, and Muhammad is His Messenger!' Any one who gives adherence to it straightway enters the fold and becomes a member of a brotherhood where colour or blood or circumstance or station in life does not count, where uprightness of character and conduct is the only criterion of preference, where one should discharge his duty to others and could claim no right without reference to it, and where to live such a life is to offer true prayer to God.

The Quran therefore calls the Ummat of Islam

* The *Genuine Islam*, Singapore, Vol. 1: No. 8. 1936.

as, *Khaira Ummatin*, 'The best society, every member of which has to live resigned to or in accordance with the will of God or His law or, to use the phrase already employed, 'the balance set in the nature of man', revealed and explained in the *Quran*. The law of God is not a harsh law, nor His will is the will of a tyrant.

يُرِيدُ اللّٰهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ ‎.

"Allah desireth for you. ease; He desireth not hardship for you." (2: 185.)

لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا ‎.

"On no Soul doth Allah lay a responsibility greater than it can bear." (2: 286.)

It is the religion that helps man to live in peace with himself, and in peace with his fellows and the rest of creation. 'Islam' itself means 'Peace', realized in the devotion of all our faculties to the will of God which is nothing but the law of life devised in His infinite goodness to work for harmony and thus to demonstrate the Unity of His existence. The duty of every Muslim is to see that every little act of his conforms to this law of peace and harmony.

The *Quran* calls upon him to say:

ان صلاتي ونسكي ومحياي ومماتي لله رب العلمين ‎.

"Verily my prayers and my sacrifice and my life and my death are all for Allah."

Life thus viewed, every action of man assumes a spiritual significance.

A Positivist, follower of Comte, Dr. J. H. Bridges, in an address delivered in 1879 on the subject of 'Prayer and Work' observes:*

"The faith of the Mussulman is concentrated in a single word, Islam; devotion, resignation of our own will to the supreme decree. That word was not limited by Mahommed to his own followers; it was used ungrudgingly of his Judaic and Christian predecessors. ***There is no fitter word for the religion of the human race.*** If there is any one word in Western language which can translate it fully, it is the word religion itself; and that word needs interpretation for ears untrained in Latin speech. The word Islam unfolds itself for us, as for the followers of Mahommed, into the two great and inseparable aspects of life—prayer and work. ***Pray and give alms***, said Mahommed, almsgiving in his wide interpretation of it, conceived with admirable wisdom relatively to the simple wants of his time, covering the

* Discourses on Positive Religion 1891. London.

whole field of doing good to men. Pray and work, said the mediaeval saint; pray as though nothing were to be done by work: work as though nothing were to be gained by prayer.

In different ways and under every possible variety of language and symbol, the same thing is said by every spiritual leader of men in every age and country. I find it in Confucius, the founder of the faith that has kept Chinese society together for five-and-twenty centuries: I find it in the ancient theocracy of Hindostan: I find it in the monuments of Egypt as their secrets are gradually revealing themselves to modern learning. I read it in the premature effort of Pythagoras, premature, yet profoundly fruitful of momentous result, to discipline of life upon a human basis, And last of all I find it where most men think a monopoly of such knowledge is to be found, in the Hebrew and Christian Bible.

Islam, then, or in the English tongue, devotion—the devotion of our life to the highest; the bringing of our own will into accord witn the supreme will; this is the word that sums up the lives of pious men in every age and every country. They have framed for themselves an ideal, a model, a pattern of what their life should be. They have done their utmost to make that ideal a reality. In other wnrds, they have prayed, and they have worked."

Function of Man

What then is this will of God to which man is called upon to conform? In other words what is the function of man on earth as specified by that will which the Holy *Quran* interprets?

This function is two-fold. It consists, in the first place, of faith or belief, and in the second, of work in consonance therewith, It is not merely 'pray and work' that is enjoined on a Muslim, as Dr. Bridges observes. On the other hand, it is 'believe and work.' Prayer in Islam is more an action of the spirit, and is covered by the term 'work'.

The faith of a Muslim is focussed in the idea of the Unity of God to which reference has already been made. Since, it is God who is the source[1] of all power and knowledge, nothing moves or happens, whether one calls it good or evil according to one's sense of values without His knowledge and permission. A belief in such Divine dispensation, always benevolent in purpose, has become imperative. As the physical or material Universe, the world seen, is not evidently the whole of the manifestation of His power and will, a belief in the unseen world peopled by unseen forces, some of whom the *Quran* calls 'Malayik' or angels obeying the laws of their own existence and reacting on the world of humanity in pursuance of the United purpose innate in

the Unity of God's existence, a belief in them naturally arises. Since 'man's vision cannot comprehend Him', and God hath not chosen to appear before man in Visible Reality, His wish can only be transmitted or revealed through the medium of man himself whom man can understand. A belief in such chosen men, the messengers, as also a belief in the text of the messages inspired in them or the Books, have necessarily to be entertained. Finally, a Muslim has to believe in a life after death, a new life in which man will move grown conscious of the reaction in his soul wrought by the manner of life he had lived on earth, in accordance with or in disregard of the law or will of God as explained in the Books.

These six beliefs which constitute the faith of a Muslim are simple enough to make their appeal to the commonsense of man if according to the *Quran*, one can but reflect on the multitude of signs which the visible Universe and the common experiences of life itself furnish. At the same time, these beliefs are so naturally linked, one to the other, and revolve round the central belief of the Unity of God, a belief "uncontested in the intellectual world today", that they can easily enlist logic, and the achievements of modern science to bringing home their truths even to the sceptically disposed.

Our immediate purpose in referring to the subject of beliefs is to understand their significance in so far as they affect man as a social being, or unit of Society.

Man's Place in Creation

The primary question with which we have to start is: What position does Islam assign to man in the scheme of Divine creation? Does it fit him to translate these beliefs held up for his acceptance into action? The *Quran* does not relegate him to a position of inferiority to any object of creation. He is not inferior in stature in the scale of Divine values to the sun or the moon or other constellations in the heavens which have formed the objects of worship from a distance in the history of man, or to trees or cattle or fire or water or stones at close range, or again to that body of invisible forces called angels. The *Quran* points out that man is made "of the goodliest fabric"[*1], he whom the "angels were made to offer obeisance",[*2] and for whom "whatsoever is in the heavens, and whatsoever is in the earth" are made to do service.

وَسَخَّرَ لَكُم مَّا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ جَمِيعًا مِّنْهُ . اِنَّ

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* 1. The *Quran* 95: 4
2. *Ibid* 7: 10

فى ذلك لآيت لقوم يتفكرون ٠

"And hath subjected whatsoever is in the heavens and whatsoever is in the earth to be of service to you; they all are from Him, Herein verily are signs for those who reflect." (45: 13.)

الم تر ان الله سخر لكم ما فى السموات و ما فى الارض
و اسبغ عليكم نعمه ظاهرة و باطنة ٠

"See ye not that Allah hath made whatsoever is in the earth of service to you, and been bounteous to you of His favours, inward and out-ward? (138: 20.)

و سخر لكم اليل و النهار و الشمس و القمر و النجوم
مسخرات بامره ان فى ذلك لآيت لقوم يعقلون ٠

"And he hath subjected the night and the day and the sun and the moon to be of service to you; and (in like manner) the stars to do service by His command. Herein indeed are signs for those who understand. (16: 12.)

Thus raised in the scale of creation and placed immediately next to God, man's superiority to the rest of creation is further specified by investing him

with the privilege of living on earth as the vicegerent of God Himself.

واذ قال ربك للملئكة انى جاعل فى الارض خليفة . قالوا
اتجعل فيها من يفسد فيها ويسفك الدماء . ونحن نسبح بحمدك
ونقدس لك . قال انى اعلم مالا تعلمون

"And when thy Lord said unto the Angels: Lo: I am about to place a vicegerent in the earth, they said: Wilt Thou place therein one who will do mischief therein and shed blood, while we, we hymn Thy praise and extol Thy holiness? He said: Surely I know that which ye know not." (20: 30.)

وهو الذى جعلكم خلئف الارض ورفع بعضكم فوق بعض
درجت ليبلوكم فيما اتكم .

"He it is who hath placed you as his vicegerents on earth and hath raised some of you in rank above others, that He may try you in what He hath given you." (6: 166.)

يداود انا جعلنك خليفة فى الارض فاحكم بين الناس بالحق
ولا تتبع الهوى فيضلك عن سبيل الله .

"O David! We have appointed thee a vicegerent in the earth; hence judge aright between people, and follow not desire that it beguile thee from the way of Allah." (38: 27.)

Free Agent.

Such is the position, such the dignity that distinguishes man from the rest of creation. It is with this consciousness that he is required to pursue his path in life. Not merely this, he is made aware of another truth of his nature. The *Quran* declares that man is not born with any stigma attached to his soul. He is not born an untouchable or handicapped with rhe pollution of any original sin, committed either by himself in a previous birth of which he has no knowledge or by any of his remote ancestor. He is, as the *Quran* says, born with a balanced soul, without any inherent weaknesses therein and free of any obligations to suffer for any action except his own. His relation to God is thus equalized amongst his own kind, and no distinction in this respect is made between man and woman.

مَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا
تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۔

"Whosoever followeth the right course, it is only

for the good of his own soul that he doeth so; and whosoever followeth the wrong course doeth so to his own hurt. No responsible soul shall bear another's responsibility." (17 : 15.)

اَنِّی لَآ اُضِيْعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ اَوْ اُنْثٰى • بَعْضُكُمْ
مِّنْ بَعْضٍ •

"I will not suffer the work of any among you that worketh, whether male or female, to be lost; the one of you is of the other." (3 : 194.)

وَنَفْسٍ وَّمَا سَوّٰىهَا فَاَلْهَمَهَا فُجُوْرَهَا وَتَقْوٰىهَا قَدْ اَفْلَحَ مَنْ زَكّٰىهَا
وَقَدْ خَابَ مَنْ دَسّٰىهَا ـ

"By the soul and Him who balanced it and infused into the same the sense of discrimination and the power of choosing between the wrong and the right, happy is he who keepeth it pure, and unhappy is he who corrupteth it." (91 : 7-10.)

A Paradox.

The truth of the last verse is expressed by the *Quran* in the form of a paradox, each side of which is equally true:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ . ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ .

"Surely, We created man of the goodliest fabric; then We rendered him the vilest of the vile." (95 : 4-5)

Every thinker in every age has had to recognize this paradox in human nature. Speaking through the mouth of Hamlet, says Shakespeare:

"What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals! And yet, to me, what is this quintessence of dust? Man delights not me, no, nor woman neither."

The task of every religion has been to save man from going down in the scale of life. Some lay stress on 'faith' or 'belief' as the means of salvation. But 'belief' alone is not enough in Islam. 'Righteous work' in consonance therewith is equally necessary. That is the way of preserving his goodliest fabric. Says the *Quran* in continuation of the paradox for the sake of clearing the issue raised therein:

ثُمَّ رَدَدْنٰهُ اَسْفَلَ سٰفِلِيْنَ . اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
فَلَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنٍ فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّيْنِ .

" Then We rendered him the vilest of the vile, save those who believe and work righteously; for their's is unfailing reward. So who can now question the decree ? (95 : 5-8.)

Spiritual Law of Life

So, it is as a free agent and with the choice of living as a vicegerent of God that man is called upon to function on earth. His role of vicegerency is not difficult of comprehension, if we refer ourselves to the Islamic concept of God in relation to his attributes. 'Believe and work' is the commandment; work, by 'investing yourself with Divine attributes.' And to what end? Here is what the messenger of God himself points out. Says he :

التعظيم لامر الله و الشفقة على عيال الله

" Respect the ways of Allah, and be affectionate to the family of Allah."

Says he Again :

الخلق عيال الله فا حب الخلق الى الله من احسن الى عياله .

"All creatures of God are His family; and he is the most beloved of God who loveth best His creatures."

The *Quran* itself expresses:

يا يها الناس انا خلقنكم من ذكر و انثى و جعلنكم شعوبا
و قبائل لتعارفوا. ان اكرمكم عندالله اتقيكم. ان الله عليم خبير

"O ye people! surely we have created you of a male and female, and made you tribes and families that you may identify and care for each other; surely, the noblest of you in the sight of Allah is the one among you most mindful of his duty. Allah is Knowing, Fully Awake! (49 : 13.)

من اجل ذلك كتبنا على بنى اسرائيل انه من قتل نفسا بغير
نفس او فساد فى الارض فكانما قتل الناس جميعا . ومن احياها
فكانما احيا الناس جميعا .

"For that cause We decreed for the children of Israel: Whosoever killeth a human being for other than man-slaughter or mischief in the earth, it shall be as if he hath killed all mankind, and whoso saveth the life of one, it shall be as if he hath saved the life of all mankind." (35 : 5.)

The function of vicegerency has, therefore, to be exercised towards that end and is to be interpreted in terms of the good that man can offer not only to fellow man but to every living object on earth who all form together the family of God, every one of whom has a being from their Maker " unto whom they will be gathered."

وما من دابة فى الارض ولا طئر يطير بجناحيه الا امم
امثالكم . مافرطنا فى الكتاب من شيء ثم الى ربهم يحشرون .

> " There is not an animal in the earth, or a flying creature flying on two wings, but they are peoples like unto you. We have neglected nothing in the Book (of Our decrees). Then unto their Lord will they be gathered." (6 : 38.)

Display of Divine Attributes

How is the task to be performed ? "Believe and work." Belief without work in accordance therewith is static. Mere philosophic perception of the essence of divinity or contemplation is barren, if it does not generate volition or give movement to human life in consonance with the qualities or attributes of that essence. Mere spiritual exercises

of the kind the *Yogis* practise, or psychic achievements, however interesting, will not rise above their character as but the exercises of the mind or of the soul, if they are not subserved to cater for a dynamic moral existence for man. This dynamic morality again is not possible for one who seeks his individual spiritual salvation through the life of the cloister or the cave, or for one who through abnegation of his body fancies his duty to lie in merely nursing his soul. The vicegerency of God on earth is not possible for such types. On the other hand, it is for him who imbues himself with divine attributes to the best of his ability and manifests them in devoted service to himself and his fellow-beings

The attributes of God are various, as are His names. They cannot be numbered, since the fullest comprehension of Divine activity is scarcely possible for man circumscribed as he is by the nature of his being. It is not to our immediate purpose to enter upon a philosophic appreciation of this aspect of our question. Our aim is more concrete, and it should suffice if we point out that a Muslim is to believe, in the words of the Quran, that "to God alone belong all excellent names",* for

*The *Quran* 7 : 180.

perfection is His only in everything that He attributeth to Himself. With this general attitude towards the conception of Divine attributes, the task before a Muslim is to understand the significance to his life of such of them as are specifically brought to mind in the *Quran* and the *Hadis*. Some of these may come essentially within the purview of pure philosophy or that of mysticism. But a large majority of them suggestive of His love, and knowledge, and power, and justice, and mercy, and His tender concern for the moral purification of man may easily form the subject of social study. Even these make on imposing list, and should lay bare the futility of encasing the Divine Being in any single virtue or attribute, and incarnating Him. God in Islam is above every attribute, and manifests them all in harmonious relation with one another,

Knowledge and Power

Of all the attribuets of God with which man should imbue himself in order to fit himself for the task of vicegerency, the primary requisite is the attribute that works for life and movement. It has already been pointed out that the *Quran* makes it explicit that whatsoever is in the heavens and whatsoever is in the earth are

intended to subserve to the well-being of man. Only, he is required to reflect over the laws of their nature and make a proper use of them. That is the way of achieving power, and the only means of getting at it is knowledge, the acquisition of which, in the words of the Prophet, "is a duty on every Muslim".

تعلّموا العلم لانه معالم الحلال و الحرام و منار سبل اهل الجنة
و هو الأنس فى الوحشة والصاحب فى الغربة والدليل على السرّاء
والضرّاء والسلاح على الأعداء والزين عند الأخلاء يرفع الله به
اقواما فيجعلهم فى الخير قادة وائمة تقتص آثارهم و يقتدى بفعالهم
و ينتهى الى رايهم. *

"Acquire knowledge", said he, "It enables the possessor to distinguish right from wrong; it lights the way to heaven; it is our companion when friendless it guides us to happiness; it sustains us in misery; it is a weapon against enemies and an ornament among friends. By virtue of it, Allah exalteth nations, and maketh them guides in good pursuits, and giveth them leadership; so much so, that their footsteps are followed, their deeds are imitated, and their opinions are readily accepted and held inviolable."

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* Jame-o-Bayan-il-'Ilm. p. 27. Cairo 1320 H.

Says the *Quran*:

يا ايها الذين امنوا استجيبوا لله وللرسول اذا دعاكم
لما يحييكم

"O you who believe! Answer the call of Allah and His Messenger, when he calleth you to that which gives you life." (8: 24.)

وفي الارض ايت للموقنين . وفي انفسكم افلا تبصرون .

"And in the earth, there are signs for those who have conviction; and (there are signs) in your own selves. Can ye not see?" (51: 20-21).

ولو ان ما في الارض من شجرة اقلام والبحر يمده من بعده
سبعة ابحر ما نفدت كلمت الله ان الله عزيز حكيم .

"And if all the trees in the earth were pens, and the sea ink with seven more seas to increase it, the words of Allah could not be exhausted. Allah is Mighty, Wise." (31: 27.)

او كظلمت في بحر لجي يغشه موج من فوقه سحاب .
ظلمات بعضها فوق بعض اذا اخرج يده لم يكد يرها .

> Ignorance is "like darkness on a vast, abysmal sea. There covereth him a wave, above which is a wave, above which is a cloud—layer upon layer of darkness. When he holdeth out his hand, he scarce can see it." (24: 40.)

Knowledge, in Muslim conception covers every field of life—the life of the vast universe working around man in immediate contact as well as remote, and the life of man himself moving onward with a knowledge of his past. An acquisition of knowledge therefore imposes on him the exercise of not merely his intellectual and physical faculties, but his spiritual: and nothing is prohibited to him in Islam except, probably, probing vainly the veil beyond which his reason or intuition has been found incapable of advance. It is to be pursued for the simple reason that it dispels his ignorance and fits him to live his life usefully. Hence it is, that Islam strongly disapproves of every method devised by selfish groups to segregate others and deny them a natural access to that which is the mainspring of every power and happiness. It establishes the right of man to knowledge of every description for which his aptitudes may suit him, and gives him full sanction to harness the forces of nature through a scientific study of them, and provide himself with every means of material comfort.

The 'Balance'

But it makes one condition. And herein lies the fundamental distinction between the Islamic and the modern European culture. It calls upon man to bear in mind the"balance set in his nature", and sanctified by revealed commandment through His Messengers and exercise the power acquired through scientific knowledge in a way that will help him to display in his life such other attributes of God as will equip him to "show affection to the family of God" for which he has been created with the privilege of representing Him on earth. If I may so express, the impersonal power of Nature that science bring into play is to be given a personality and made conscious of the balance set therein, as in the rest of creation. This is the primary function of Islam, and is to be kept in mind in order to appraise the full import of the injunction which sums up all that is required of a Muslim: "Believe and work". The attributes of which his knowledge and power are to be the handmaids, are assiduously brought to mind in the *Quran* at the opening of each chapter which begins "in the name of Allah, the Beneficent, the Merciful". The commonest and the most compulsory invocation that every Muslim is called upon to make several times every day runs:

الحمد لله رب العالمين . الرحمن الرحيم . مالك يوم الدين
اياك نعبد و اياك نستعين اهدنا الصراط المستقيم . صراط
الذين انعمت عليهم غير المغضوب عليهم ولا الضالين . امين

> "All praise is due to Allah, the Lord of the worlds, the Beneficent, the Merciful; Master of the Day of Judgment! Thee do we worship; and of Thee do we seek help. Show us the right path, the path of those whom Thou hast blessed; and not of those whom Thou hast shown Thy disapprobation, nor of those who have gone astray. Amen!"

This common prayer, to go no beyond the words of the *Quran*, will give sufficient insight into the duty of man to bear in mind in his day's work the attributes of God, of beneficence, justice and mercy through which he has to appeal to God for an ordered life, the life of Peace, of Islam.

The God that the Muslim invokes here is *Rabbul-Alamin*. *Rabb* in Arabic is composite in conception refering to the Divine power of giving nourishment and sustenance to all whom He has created with *paternal concern*. So, by calling upon God as *Rabbul Alamin* or the *Rabb* of all the worlds, seen and the unseen, he at once places himself in harmo-

nious relations with the rest of Divine creation controlled, as he is convinced, by a Being who alone deserves to be worshiped, from whom alone help is to be sought.

And what is this help that he seeks from his Lord? "Show us the right path", he asks, "the path of those whom Thou hast blessed; and not of those whom Thou hast shown Thy disapprobation, nor of those who have gone astray". He merely wants "the balance set in his nature" to be preserved in whatever he thinks and feels and does.

This is the spiritual law of life on which the Society of Islam rests. It makes the life of every true member of it a sacred song of love and action. "My life, my sactifice and my death are all for Allah". This he affirms by devoting all his talents, informed by knowledge and strengthened by the power that knowledge generates, to the good of the 'Family of God' and thereby he fulfils the trust of Vicegerency that God has placed in him.

لَيْسَ الْبِرَّ اَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلٰكِنَّ الْبِرَّ
مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَالْمَلٰٓئِكَةِ وَالْكِتٰبِ وَالنَّبِيّٖنَ

واتى المال على حبه ذوى القربى واليتامى والمساكين .
وابن السبيل والسائلين وفى الرقاب واقام الصلوة واتى الزكوة
والموفون بعهدهم اذا عاهدوا والصابرين فى الباساء والضراء
وحين الباس اولئك الذين صدقوا واولئك هم المتقون .

"It is not righteousness that ye turn your faces to the East and the West; but righteous is he who believeth in Allah and the Last Day and the Angels and the Books and the Prophets; and giveth his wealth for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and for the redemption of slaves and who observeth proper worship and payeth the poor-due; and those who respect their word when they give it, and the patient in trial and adversity and time of stress:- Such—are the sincere, and such the righteous," (2: 177.)

واعبدوا الله ولا تشركوا به شيئا وبالوالدين احسانا وبذى
القربى واليتامى والمساكين والجار ذى القربى والجار الجنب
والصاحب بالجنب وابن السبيل وما ملكت ايمانكم .

"And serve Allah. Ascribe nothing as partner unto

Him. Show kindness unto parents, and unto near kindred, and orphans, and the needy and unto the neighbour who is of kin and the neighbour who is not of kin, and the fellow-traveller and the wayfarer and those whom your right hand possesses:" (4: 36.)

وما ادرك ما العقبة . فك رقبة . او اطعام فى يوم ذى
مسغبة . يتيما ذا مقربة . او مسكينا ذا متربة . ثم كان من الذين امنوا
وتواصوا بالصبر وتواصوا بالمرحمة . اولئك اصحب الميمنة
والذين كفروا باياتنا هم اصحب المشئمة .

"Ah, what will convey unto thee what the Ascent is!

It is to free a slave,

And to feed in the day of hunger

An orphan near of kin,

Or some poor wretch in misery,

And to be of those who believe and exhort one another to forbearance and exhort one another to compassion:

They are of the *right hand*.

But those who disbelieve Our revelations, they are of the *left hand*." (90: 12 19.)

Ethics and Jurisprudence

Such is the distinction between right and wrong which the *Quran* keeps before our mind, and which is reflected in the commandment we have already quoted: "Respect the ways of Allah; and be affectionate to the family of Allah." All that a Muslim feels and thinks or does should be in pursuance of this commandment; and that is the *right* action. On the other hand, anything that he feels or does in contravention of the commandment is the *wrong* contemplated by the *Quran*. The distinction is thus fixed in the very highest truth of human life, and is manifest in the ethics of Islam, whether it concerns a Muslim's own personal well-being or concerns his relations with his kith and kin, his neighbours, or strangers or even those who are his enemies or his conduct towards the dumb creatures. The personal virtues of kindliness, purity, chastity, love, affection, honesty, truth, respect for covenants, forbearance, forgiveness, trustworthiness, justice, mercy and the like are not mere luxuries to be indulged in at convenience, but are indispensable for a right living. And the opposite qualities such as cruelty, indecency, fornication, adultery, uncleanliness, dishonesty, falsehood, treachery, hypocrisy, spite, defection, unfaithfulness, and exploitation of the weak which work for the disintegration of

society are not only vices but positive sins in Islam.

How mindful is Islam of the moral welfare of Society and of the need for happy relations between its members may be guaged from the high line of conduct laid down even in respect of our references to others.

يا يها الذين امنوا لا يسخر قوم من قوم عسى ان يكونوا
خيرا منهم ولا نساء من نساء عسى ان يكن خيرا منهن ولا تلمزوا
انفسكم ولا تنابزوا بالالقاب .

ولا تجسسوا ولا يغتب بعضكم بعضا . ايحب احدكم ان
ياكل لحم اخيه ميتا فكرهتموه . واتقوا الله . ان الله تواب رحيم

"O ye who believe! Let not people laugh other people to scorn, who maybe better than themselves; nor let women laugh other women to scorn, who maybe better than themselves. Neither defame one another, nor call one another by abusive nicknames."

"Inquire not too curiously into other men's affairs: nor let the one of you speak ill of another in his absence. Would any of you desire to eat the

flesh of his dead brother? Surely ye would abhor it. Fear Allah: verily, Allah is easy to be reconciled, and is merciful." (49: 11-12.)

Such is the wide interpretation given to 'work' in Islam! The compulsory duties of prayer, fasting, the paying of poor-due and pilgrimage are merely the more important details of this work and aim at self-discipline and self-purification, and the cultivation of the highest virtues of unselfish service to one's fellow-beings and strengthen the sense of unity and solidarity, first among the members of the faith, and through them among the rest of mankind.

It is not possible within the compass that I have set to myself here to touch in any detail the field of the Islamic Jurisprudence which regulates the 'work' of the Muslim society in one of its most important bearings. But we may point out that its principles are precisely the same as have so far been under review. This Jurisprudence is probably the greatest legacy that Islam has left to the modern world, a legacy that stands at this moment in need of sincere understanding, and possible reorientation in the spirit of what was actually done during the lifetime of the Prophet himself, who while sending out an agent to a distant region in Arabia allowed him to use his discretion to meet new situations about

which the *Quran* was silent and there were no precedents to follow, provided his discretion was not contrary to the moral laws on which the *Ummat* stands,—laws which aim at the unification of its members and their moral and material well-being.*

Ahimsa

The duty of every Muslim is to respect these moral laws in order that he might live a righteous life. Resistence to his right to live such a life is not to be tolerated out of meekness or cowardice. Personal wrong or injury may easily be forgiven. Indeed, Islam would prefer forgiveness to retaliation but if forgiveness is likely to promote evil results, or feed further and intensify wickedness in the wrong-doer, retaliation becomes a painful necessity; but the Quran cautions him not to err on the side of excess.

ولا تستوي الحسنة ولا السيئة ادفع بالتي هي احسن فاذا

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* Sir Muhammad Iqbal has an illuminating discussion on this subject of *Ijtihad* in his fascinating work "*The Reconstruction of Religious Thought in Islam*"; Chapter VI—The Principle of Movement in the Structure of Islam.

Vide also "*Islam and Modernism in Egypt*" by Dr. Charles C. Adams Oxford University Press 1933, It is a study of the Modren Reform Movement inaugurated by the late Shaykh Muhammad Abduh, and gives a valuable bibliography concerning Islam and its new problems.

الذى بينك و بينه عداوة كانه ولى حميم •

"And not alike are the good deed and the evil. Answer an evil deed with a good one, when lo! he between whom and thee was enmity will be as if he were a warm friend." (41: 34.)

وجزاء سيئة سيئة مثلها • فمن عفا و اصلح فاجره على الله
انه لا يحب الظلمين •

"*The recompense of an ill-deed is an ill the like thereof*:—But whosoever pardoneth and amendeth, his reward lieth with Allah. He loveth not wrong-doers.' (42: 40.)

والذين اذا اصابهم البغى هم ينتصرون •

"And those who, when wronged, defend themselves."—(42: 39.)

ولمن انتصر بعد ظلمه فاولئك ما عليهم من سبيل •

"And whoso defendeth himself after he hath suffered wrong——for such, there is no way (of blame) against them." (42: 41.)

ولمن صبر وغفر ان ذلك لمن عزم الامور •

"And verily whoso forbeareth and forgiveth,—this indeed is high-mindedness." (42: 43.)

Islam thus restores the corrective to the doctrine of *Ahimsa*, honoured in precept, and curiously disregarded in practice even by some of those who speak of it the loudest. History has given repeated shocks to this doctrine of inept sentimentalism, because it fails to adjust harmoniously the conflicting demands of human nature. The attitude of Islam on the other hand is one of reconciliation, with emphasis laid on forbearance and forgiveness in the hope that the harm done may even partially be neutralized, and better relations follow. But Islam cannot sanctify impotent rage however euphemistically it may be styled. It cannot call it a virtue to turn the other cheek complacently to welcome a fresh wrong or insult; for that would be the denial of dignity to human nature. In fact a weak man's forgiveness is of no consequence to the wrong-doer. A Muslim is advised to forgive, if he has the strength to do so manfully and because forgiveness in such circumstance is more pleasing to God, and more certain of happy results. That is true *Ahimsa*; and all honour to those who practice it in that spirit. But it cannot be made into a rule for the generality of mankind, for whom in particular religions have been laid down. So it is, that if a

person is impelled to ' answer a wrong with a like thereof,' he is cautioned not to over-reach himself; for retaliation forfeits its spiritual function, if it is not intended to bring home to the aggressor the nature of his offence and its injury to social well-being, or is merely aimed at satisfying personal or class vengeance. It is an absolutely defensive right, and is to be exercised out of conviction that one is acting in the defence of the life which his faith has enjoined upon him to pursue, and holds good in individual, as well as corporate life. And this condition is always to be borne in mind whether the aggressor is from within the camp of the Musalmans or from outside, whether the aggression is directed against the members of the faith or against the non-Muslims, the *Zimmis*, who live under their protection or compose the Muslim body-politic.

الا من ظلم معاهدا اوا نتقصه اوكلفه فوق طا قته اوا خذ منه
شيئا بغير طيب نفس فا نا حجيجه يوم القيا مة .

"Beware! On the day of Judgment I shall myself be the complainant against him who wrongs a Zimmi or lays on him a responsibility greater than he can

bear or forcibly deprive him of anything that belongs to him." * (Hadis.)

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ۚ فَإِنْ
بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ
فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۖ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ۚ

"And if two parties of believers fall to fighting, then make peace between them. And if one party of them doeth wrong to the other, fight ye that which doeth wrong till it return unto the ordinance of Allah; then, if it return, make peace between them justly, and act equitably." (49: 9.)

مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا ۚ وَمَنْ يَشْفَعْ
شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُقِيتًا

"Whoso interveneth in a good cause will have the reward thereof, and whoso interveneth in an evil cause will bear the consequences thereof. Allah overseeth all things"' (4: 85.)

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا ۚ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ
لَقَدِيرٌ ۚ

* *Abu Dawud.*

الذين اخرجوا من ديارهم بغير حق الا ان يقولوا ربنا الله
ولولا دفع الله الناس بعضهم ببعض لهدمت صوامع وبيع
وصلوات ومسجد يذكر فيها اسم الله كثيرا . ولينصرن الله
من ينصره ان الله لقوى عزيز .

"Permission to fight is given to those upon whom war is made; because they have been wronged; and Allah is indeed able to give them victory:"

"(Because) They have been driven from homes unjustly, for having merely said: Our Lord is Allah. For, had it not been for Allah's repelling some men by means of others, *cloisters* and *churches* and *synagogues* and *mosques*, wherein the name of Allah is oft mentioned, would assuredly have been pulled down. And Allah helpeth him who helpeth His Cause. Verily, He is Strong, Almighty." (22: 39 40).

وقاتلوا فى سبيل الله الذين يقاتلونكم ولا تعتدوا . ان الله
لا يحب المعتدين.

"Fight in the way of Allah against those who fight against you, but do not commit excesses. Allah loveth not those who commit excesses." (2 : 190.)

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ

الْعَلِيمُ ۔

"And if they incline to peace, then incline to it and trust in Allah; surely, He is the Hearing, the Knowing." (8 : 61.)

How peaceful is the outlook that Islam endeavours to promote in the life of every member of the Faith, may be gleaned from the following earnest and touching prayer of the Prophet himself:

اَللّٰهُمَّ إِنِّي أَسْئَلُكَ خُلُقًا مُسْتَقِيمًا ۔

اَللّٰهُمَّ أَعُوذُ بِكَ أَنْ أَظْلِمَ أَوْ أُظْلَمَ أَوْ أَعْتَدِيَ أَوْ يُعْتَدَى عَلَيَّ

أَوْ أَكْتَسِبَ خَطِيئَةً أَوْ ذَنْبًا لَا تَغْفِرُهُ ۔

"O Lord! I ask of Thee the gift of true fellow-feeling.

"O Lord! I seek Thy refuge from any wrong that I may do to others, and from any wrong that others may do to me; from any harshness that I may show to others, and from any harshness that others may show to me; and from any sin that Thou may' st not forgive." (Hadis).

Democracy of Islam

Such then is the type of character that Islam aims to evolve for the good of mankind, a type that may truly bear the trust of vicegerency of God on earth. In every role, whether of an individual or a member of a family or society, or a state functionary or a leader in whom is vested the privilege of governance, he is to discharge his duties implicit in the trust.

كلكم راع وكلكم مسئول عن رعيته

"Every one of you is a shepherd and will be accountable for the welfare of his fold." (Hadis.)

هُوَ الَّذِى جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ
دَرَجٰتٍ لِيَبْلُوَكُمْ فِى مَا اٰتٰكُمْ .

"He it is who hath placed you as his vicegerents on earth and hath raised some of you in rank above others, that Ye may try you in what He hath given you." (6: 166.)

يٰدَاوُدُ اِنَّا جَعَلْنٰكَ خَلِيفَةً فِى الْاَرْضِ فَاحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ
وَلَا تَتَّبِعِ الْهَوٰى فَيُضِلَّكَ عَنْ سَبِيلِ اللّٰهِ .

> "O David! We have appointed thee a vicegerent in the earth; hence judge aright between people, and follow not desire that it beguile thee from the path of Allah." (38: 26.)

It was to a race of men fulfilling the test referred to in the above passages, a race of vicegerents of God whom the prophet of Islam had attracted to himself through the sincerity of his inspiring personality,—it is to them, and those coming after who may choose to carry their trust that the *Quran* addresses the following words of approbation :—

كُنتُم خيرَ امة اخرجت للناس تامرون بالمعروف وتنهون
عن المنكر وتومنون بالله .

> "Ye are the best society that hath been raised up for mankind. Ye enjoin the right conduct and forbid the wrong ; and ye believe in Allah." (3: 109.)

وكذلك جعلنكم امة وسطا لتكونوا شهداء على الناس ويكون
الرسول عليكم شهيدا .

> "We have appointed you a mediatory society that ye may watch over mankind, and that the Messenger may watch over you." (2: 143.)

Such were those who formed the democracy of Islam 'every one of whom' as the Prophet said "was like a star by following whom, you will keep to the right path."* And those who are conversant with the history of the achievements of this democracy will fully bear out how true was the estimate the Great Leader had formed of his comrades. They were a body of people whose individual and collective life was lived in the sweetness of resignation to a supremely benevolent Will or Law of God, Who alone was their King, for the preservation of Whose Kingdom on earth every one of them had to render by righteous work devoted service, a Kingdom transfixed in the conception of a united family of all the creatures of God, each developing in himself every noble trait latent in human nature for the good of mankind.

This democracy of Islam was composed of individuals who conscious of the dignity of manhood recognised no criterion of superiority between themselves except that of righteous conduct and brotherly feeling and mutual service. It was a socialistic organisation holding together, in the words of the *Quran*, 'the cable of God' and devoted to the harmonious interaction of the material and

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* Jame-o-Bayan-il-Ilm. p. 147 Cairo 1320 H.

the sublime needs of human nature, and keeping in check the disintegrating forces of selfishness, and vitalizing life to disclose a united happiness for all mankind.

At the present moment sincere minds among the followers of the Faith look back wistfully to this golden age of Islam, and yearn for its return. Is it the political nexus they had enjoyed for a time of democratic character that they would like to be re-established among them? The march of events in the history of Islam and the distribution of the Faithful in many lands subject to divergent political influences may not give a ready answer, although one cannot foresee what may happen in the fulness of time. What is, however, of immediate importance to the stability and progress of the life of Islam is the sustenance and preservation of the spirit of the Faith and the moral basis on which the Muslim society claims its distinction as a brotherhood unique in character as no other organization has shown itself to be in the long history of man. This being the permanent objective of Islam, it is the safety of the social unit that should primarily matter to every well-wisher of mankind. For Islam, if allowed to operate, creates vicegerents of God on earth in the true sense of the term, who will be

an asset of incalculable value to the life of any country where they may happen to live. The depression of today in the Islamic world is not due to the Faith, but is the result of its neglect. The line of conduct which gave success and prosperity to the comrades of the Prophet has the same vitality even today. If the present-day Muslims, in spite of rude awakenings, fail to claim their trust, it will assuredly pass into other hands; for the trust is a trust from Allah and is for all mankind. Says Bernard Shaw:

> "I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capability to the changing phase of existence which can make itself appeal to every age. I have studied him—the wonderful man, and in my opinion, far from being an Anti-Christ, he must be called the Saviour of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much-needed peace and happiness, I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow, as it is beginning to be acceptable to the Europe of today." •

Who knows that the Islamic Federation of Man is to come that way!

• The *Genuine Islam*, Singapore, Vol. 1: No. 1, 1936.

PRAYERS IN ISLAM

PRAYERS IN ISLAM

To understand the spirit of a religion, and appraise its value to life and society, read the prayers which its followers generally employ in their communion with God. They will afford an insight into the working of their minds, their thoughts and feelings, and the very object of their lives. There is no prevarication, no hiding or suppression of truth, no luxurious display of poetic fancy when man stands face to face with the Creator of his being to lay bare before Him his heart, and give account of his mundane struggles, his achievements and disappointments, and to ask of Him the things that matter. His prayer, at such a moment, is an expression of a pressing feeling, and is for that reason naturally simple and direct. The higher the note that he strikes in his outpourings, the higher is the quality of the faith that has imprinted itself on his mind, and served as a background to all his activity.

In Islam, the prayer that a Muslim offers whether singly, or in congregation, whether at the appointed hours of devotion, or at any sudden call or urge from within to turn to his Lord in the

midst of his daily work, is all couched in the phraseology of the *Quran* or that of the Prophet's own utterances preserved in the *Hadis*. Even when the suppliant expresses himself in his own tongue, the form of prayer is dictated by the same sources. The same attitude toward his Master, the same conception behind the words used, the same spiritual atmosphere generated by them are revived in his mind, and nothing that he says is not covered by the teachings of his holy Scripture and the example of his holy Prophet.

اللهم انا نسئلك من خير ما سألك عبدك و نبيك و نعوذ بك
من شر ما استعاذ منه نبيك .

> "O Allah! I ask of Thee the good that Thy servant and Prophet had asked for himself; and seek Thy refuge from the evil wherefrom Thy servant and Prophet had sought refuge,"

is the prayer that opens for a Muslim an endless prospect of sublime aspirations. For, what might not the great exemplar have asked of his Lord, the Creator and Sustainer of all things, to whom alone belongeth the Kingdom, from whom alone cometh every strength, whose knowledge encompasseth all, and whose power suffused with love dwelleth every-

where. In a note, such as this, intended to serve as but an appendix to the Muslim view of social life described in the *Concept*, it may seem out ot place to refer to the utterances of the Prophet having mystic significance, utterances which reflect the most exalted moods wherein he found himself in moments of the closest communion with Allah, the Holy, the Pure, whom he loved and worshiped with an intensity such as he alone did experience. To but few is given that experience, and that state of mind wherein one may ask of the things that the Prophet had asked for himself. Let us therefore deal with only such prayers of the Prophet as put in mind the aspirations that need to be entertained so as to live a life of purity and social service, a life which is within the reach of every one who may strive or ask for it.

"O Allah! Make Islam most pleasing to me", is one of the prayers included here. It is a brief utterance; yet, how superbly comprehensive! The suppliant here asks for the path of Islam to be smoothed down for him, to be made most pleasing,—the path of Islam, which, as we have explained in the *Concept*, is truly the path of devotion, of bringing our own will into accord with the Supreme will, or of devoting all our talents to the service of the highest in life. He asks for a life disciplined in the

ways of Allah or the laws intrinsic in our nature. It is a duty, in the discharge of which few there are who can claim not to have faltered. Yet, a true Muslim is to ask of God to make such a task most pleasing to him.

It is towards this end that every prayer of Islam is directed. Mark the character of the following two prayers which have found their way into the regular daily worship of a Muslim. One is the common prayer of Islam and the most compulsory with which every service begins, and the other is what enters into his vespers :

الحمد لله رب العلمين - الرحمن الرحيم - ملك يوم الدين -
اياك نعبد واياك نستعين • اهدنا الصراط المستقيم • صراط
الذين انعمت عليهم غير المغضوب عليهم ولا الضالين • آمين

"All praise is due to Allah, the Lord of all the worlds, the Beneficent, the Merciful, Master of the day of Judgment! Thee do we worship, and of Thee do we seek help. Show us the right path, the path of those whom Thou hast blessed and not of those whom Thou hast shown Thy disapprobation, nor of those who have gone astray' Amen!"

This prayer serves as a recurrent reminder to a Muslim of the character of life that he is to pursue,

— a life of purity, and of righteous conduct. The same note is struck in the vespers:

اللّٰهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِي مَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَقِنِي شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ إِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ۔

"O Allah! Guide me to be of those whom Thou hast guided and preserve me to be of those whom Thou hast preserved and befriend me to be of those whom Thou hast befriended, and bless me in what Thou dost grant me, and protect me from the evil of everything that Thou may'st prescribe for me: for, surely, Thou alone canst prescribe what Thou desireth, and none can over-rule Thee. Surely, he whom Thou befriendest is not disgraced. Blessed art Thou, our Lord, and Exalted!" (Hadis).

Note the spirit of the following prayer :

اللّٰهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي وَأَحْيِنِي مَا كَانَتِ الْحَيٰوةُ خَيْرًا لِي وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِي وَاجْعَلِ الْحَيٰوةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ

"Improve my spiritual life ; for, that is to be my refuge; and improve my material life; for, I have to live it; and prepare me for the life to which I shall have to return; and keep me alive till it is good for me to be alive, and call me back when it is good for me to die. Lengthen my life in every goodly state, and turn death into bliss before any evil state supervenes". (Hadis).

Death has thus no terror for a Muslim. The thing that he should fear and abhor is wickedness or evil life; and it is against this that he has to seek the Divine help and protection. In whatever he may ask for, he is never to forget his primary need for purity of life.

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ عِيْشَةً نَقِيَّةً وَمِيْتَةً سَوِيَّةً وَمَرَدًّا غَيْرَ مُخْزِىٍّ
وَلَا فَاضِحٍ .

"O Allah! I ask of Thee a pure life and a pure death, and a returning unto Thee that shall not call for reprehension or disgrace". (Hadis).

اَللّٰهُمَّ ثَبِّتْنِيْ وَثَقِّلْ مَوَازِيْنِيْ وَحَقِّقْ اِيْمَانِيْ وَارْفَعْ دَرَجَتِيْ
وَتَقَبَّلْ صَلٰوتِيْ وَاغْفِرْ خَطِيْئَتِيْ وَاَسْأَلُكَ الدَّرَجَاتِ الْعُلٰى مِنَ الْجَنَّةِ
اٰمِيْن

"O Allah! Keep Thou me steady, and add weight to my work; confirm me in my faith, and raise me in Thy regard, and accept my worship, and shield me from sins, and bless me with high places in heaven. Amen!" (Hadis).

اَللّٰهُمَّ اِنِّیْ ضَعِیْفٌ فَقَوِّ فِیْ رِضَاكَ ضَعْفِیْ وَخُذْ اِلَی الْخَیْرِ
بِنَاصِیَتِیْ وَاجْعَلِ الْاِسْلَامَ مُنْتَهٰی رِضَایَ ۔

"O Allah! I am truly weak; turn my weakness into strength that I may follow Thy will, and draw me towards goodness; and make Islam most pleasing to me." (Hadis).

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ خَیْرَ مَا اٰتِیْ وَ خَیْرَ مَا اَعْمَلُ وَ خَیْرَ مَا بَطَنَ
وَ خَیْرَ مَا ظَهَرَ وَالدَّرَجَاتِ الْعُلٰی مِنَ الْجَنَّةِ اٰمِیْنَ ۔

"O Allah! I beseech Thee to grant me goodness in any speech, and goodness in my thought and action, and goodness in my inward and outward aspects, and high places in heaven. Amen!" (Hadis).

اَللّٰهُمَّ احْفَظْنِیْ بِالْاِسْلَامِ قَاعِدًا وَاحْفَظْنِیْ بِالْاِسْلَامِ رَاقِدًا
وَلَا تُشْمِتْ بِیْ عَدُوًّا وَلَا حَاسِدًا ۔

"O Allah! help me to stand in Islam, to sit in Islam, and to sleep in Islam; and do not let my enemies or the jealous rejoice over my trials." (Hadis).

اللهم انى اعوذ بك من علم لا ينفع ومن قلب لا يخشع ومن
نفس لا تشبع ومن دعاء لا يسمع اللهم انى اعوذ بك من هؤلاء
الاربع

"O Allah! I seek Thy refuge from the knowledge of that which brings no good, and from that mind that has no fear of God, and from that desire that cannot be satiated, and from that prayer that cannot be entertained. O Allah! I seek refuge from these." (Hadis).

اللهم احسن عاقبتنا فى الامور كلها واجرنا من خزى الدنيا
وعذاب الآخرة

"O Allah! Make every action of mine sublime in its outcome; and save me from disgrace in this world and from chastisement in the hereafter." (Hadis).

ربنا لا تؤاخذنا ان نسينا او اخطأنا ربنا ولا تحمل علينا اصرا
كما حملته على الذين من قبلنا ربنا ولا تحملنا ما لا طاقة لنا به واعف عنا

وَاغْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۔

"Our Lord ! Call us not to account if we have forgotten or erred in anything. Our Lord ! Lay not on us a burden such as Thou hadst lain on those gone before us. Our Lord ! Lay not on us a burden heavier than we have the strength to bear. Wipe out the faults that we have committed, and shield us from any in future, and have mercy on us. Thou art our Lord ! Give us help against those who live in disbelief." (Quran).

اَللّٰهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ ۔ فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

"O Allah ! Surely, I have done great injustice to myself, and none can wipe out my sins but Thou ; therefore, grant me Thy protection, and have mercy on me ; surely, Thou alone art the Protector, the Merciful !" (Quran).

يَا حَيُّ يَا قَيُّومُ بِرَحْمَتِكَ نَسْتَغِيثُ أَصْلِحْ لَنَا شَأْنَنَا وَأَحْوَالَنَا كُلَّهَا وَلَا تَكِلْنَا إِلَى أَنْفُسِنَا طَرْفَةَ عَيْنٍ ۔

"O Ever-Living Providence ! I crave of Thee, through Thy grace, to correct every aspect of my life,

and I pray Thee never for a moment to deliver me to my desires." (Hadis).

اَللّٰهُمَّ اِنِّي اَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ
وَاَعُوذُ بِكَ مِنْكَ لَا اُحْصِي ثَنَاءً عَلَيْكَ اَنْتَ كَمَا اَثْنَيْتَ عَلَى نَفْسِكَ .

"O Allah! I seek refuge from Thy disapprobation in Thy approbation; from Thy chastisement in Thy forgiveness. O Allah! I seek refuge from Thee in Thee. O Allah! I cannot sufficiently extol Thee; for, Thou alone canst extol Thyself. (Hadis).

اَللّٰهُمَّ اِنِّي ضَعِيفٌ فَقَوِّنِي وَاِنِّي ذَلِيلٌ فَاَعِزَّنِي وَاِنِّي فَقِيرٌ
فَارْزُقْنِي اَللّٰهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ
وَالْمَغْرِبِ .

"O Allah! I am weak; give me strength. I am lowly; give me honour; I am indigent; give me subsistence, and create a distance between me and wickedness such as there is between the East and the West." (Hadis).

اَللّٰهُمَّ لَا تَدَعْ لَنَا ذَنْبًا اِلَّا غَفَرْتَهُ وَلَا هَمًّا اِلَّا فَرَّجْتَهُ وَلَا دَيْنًا
اِلَّا قَضَيْتَهُ وَلَا حَاجَةً مِنْ حَوَائِجِ الدُّنْيَا وَالْآخِرَةِ اِلَّا قَضَيْتَهَا

يا ارحم الراحمين ۔

"O Allah! I beseech Thee to let no sin of mine remain unforgiven, no worry unremoved, no debt unpaid, and no want of this or of the life coming after unsatisfied. O Thou kindest of the kind!" (Hadis).

اللهم لا سهل الا ما جعلته سهلا وانت تجعل الحزن سهلا
اذا شئت لا اله الا الله الحليم الكريم سبحان الله رب العرش العظيم
الحمد لله رب العالمين اسألك موجبات رحمتك وعزائم مغفرتك
والعصمة من كل ذنب والغنيمة من كل بر ۔

"O Allah! There is nothing easy of achievement except what Thou so maketh: and Thou maketh the difficult, easy, whensoever Thou liketh. There is no God beside Him, the Forbearing, the Magnanimous, Pure is He, the Master of the highest Throne. Praise is for Him only, the Lord of all the worlds!

I ask of Thee the qualities which move Thy grace, and forgiveness. I ask of Thee protection from doing harm to any one, and I ask of Thee the chance of doing good to every one.

اللهم انى استخيرك بعلمك واستقدرك بقدرتك واسالك
من فضلك العظيم و انك تقدر ولا اقدر وتعلم ولا اعلم وانت
علام الغيوب .

"O Allah! I seek my well-being through Thy knowledge, and my strength through Thy strength, and I ask of Thy great benevolence; for, verily, Thou art powerful, and I am powerless; I am ignorant, and Thou art Knowing; and Thou knowest all that we do not know". (Hadis).

In the expression of a Muslim's wishes, there can be no thought of gaining anything at the expense of another. Indeed, there is an intense regard in his prayers for the good and welfare of everyone. The aim of his life is that it may be lived in the presence of the Divine Countenance, and guided by the light emanating thereform, indeed transformed into light, so that he may be an example and guide to those struggling in darkness.

اللهم انى اسالك الثبات فى الامر واسالك عزيمة الرشد
واسالك شكر نعمتك وحسن عبادتك واسالك لسانا صادقا وقلبا

سليما وخلقا مستقيما واعوذبك من شر ما تعلم واسألك من خير
ما تعلم واستغفرك مما تعلم انك انت علام الغيوب .

"O Allah! I ask of Thee steadfastness in every pursuit. I ask of Thee the intent for good action, and the power to thank Thee for Thy benevolence, and to render Thee devoted service. I ask of Thee the tongue that speaketh truth, and the mind that erreth not, and the gift of true fellow-feeling. I seek Thy refuge from the evil of everything that Thou knoweth; and I ask of Thee the good that lieth in everything that Thou knoweth; and I seek Thy refuge from every sin of which Thou hast knowledge. And verily Thou knoweth all that we cannot know". (Hadis).

اللهم الف بين قلوبنا واصلح ذات بيننا واهدنا سبل السلام
ونجنا من الظلمات الى النور و جنبنا الفواحش ما ظهر منها
وما بطن وبارك لنا فى اسماعنا و ابصارنا و قلوبنا و ازواجنا و
ذرياتنا وتب علينا انك انت التواب الرحيم

"O God! Bring affection between us, and reform us, and open for us paths of peace, and take us out of the spheres of darkness into light, and save us from open and concealed sinfulness, and bless us in what

we hear, and in what we see, and in what we feel; and bless us in our help-meets and in our children; and turn thou to us again; for Thou only canst turn in kindness again and again". (Hadis).

اللّهم ما اصبح بي من نعمة او باحد من خلقك فمنك وحدك لا شريك لك فلك الحمد ولك الشكر اللّهم عافني في بدني اللّهم عافني في سمعي اللّهم عافني في بصري لا اله الا انت .

"O Allah! The good that I have received this morning, and that which the other creatures of Thine have received are all from Thee, the One beside whom there is none, Who alone is deserving of praise and thanksgiving. O Allah! Give soundness of health to my body; O Allah! Give soundness of hearing to my ears; O Allah! Give soundness of sight to my eyes. There is no God but Thee". (Hadis).

اللّهم اني اعوذبك ان اضل او اضل او ازل او ازل او اظلم او اظلم او اجهل او يجهل علي .

"O Allah! I seek Thy refuge from misleading others, and from being misled by others; from betraying others into error, and from being betrayed into error by others; from doing any wrong to others and

from being wronged by others; and from drawing others into ignorance and from being drawn into ignorance by others". (Hadis).

اَللّٰهُمَّ اِنِّى اَسْئَالُكَ لَذَّةَ النَّظَرِ اِلَى وَجْهِكَ وَشَوْقًا اِلَى لِقَائِكَ
فِى غَيْرِ ضَرَّاءَ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ وَاَعُوذُبِكَ اَنْ اَظْلِمَ اَوْ اُظْلَمَ اَوْ
اَعْتَدِىَ اَوْ يُعْتَدَى عَلَىَّ اَوْ اَكْتَسِبَ خَطِيئَةً اَوْذَنْبًا لَا تَغْفِرُهُ .

"O Allah! Bless me always with the joy of Thy sight and the pleasure of beholding Thy Countenance unharmed by anything harmful and undisturbed by anything disturbing

"O Allah! I seek Thy refuge from any wrong that I may do to others, and from any wrong that others may do to me; from any harshness that I may show to others, and from any harshness that others may show to me; and from any sin that Thou mayst not forgive". (Hadis)

اَللّٰهُمَّ اجْعَلْنَا هَادِينَ مُهْتَدِينَ غَيْرَ ضَالِّينَ وَلَا مُضِلِّينَ سِلْمًا
لِاَوْلِيَائِكَ وَحَرْبًا لِاَعْدَائِكَ نُحِبُّ بِحُبِّكَ مَنْ اَحَبَّكَ وَنُعَادِى
بِعَدَاوَتِكَ مَنْ خَالَفَكَ مِنْ خَلْقِكَ اَللّٰهُمَّ هٰذَا الدُّعَاءُ وَعَلَيْكَ
الْاِجَابَةُ وَهٰذَا الْجُهْدُ وَعَلَيْكَ التُّكْلَانُ .

"O Allah! Make us guides in the path of life; and keep us guided ourselves therein,—neither going astray, nor leading astray. Keep us friendly to those who are Thy friends, and hostile to those who are hostile to Thee. We love him who loveth Thee and hate him who doth hate Thee. O Allah! This is our prayer and it is for Thee to accept it. We are but to try and trust. (Hadis).

اللهم اجعل في قلبي نورا وفي بصري نورا وفي سمعي نورا
وعن يميني نورا وعن شمالي نورا ومن امامي نورا ومن خلفي
نورا واجعل لي نورا وفي عصبي نورا وفي لحمي نورا وفي
دمي نورا وفي شعري نورا وفي بشري نورا وفي لساني نورا
وا جعل في نفسي نورا واعظم لي نورا واجعلني نورا وا جعل
من فوقي نورا ومن تحتي نورا اللهم اعطني نورا

" O Allah! Pour light into my heart; and into my eyes, and into my ears. Pour it to my right and pour it to my left. Pour it in front of me and behind me, and give me light. Pour light into my nerves, and into my flesh, and into my blood, and into my hair and into my skin, and into my tongue, and into my soul, and increase my light, and transform me into light, and surround me with light. " O Allah! Bless me with light". (Hadis).